

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V.

JUNE, 1829.

No. 4.

Study of the Arabic Language.

IN our last number, p. 85, we mentioned an interesting article on the study of the Arabic Language, supposed to be from the pen of Capt. Thomson, whose letter in relation to our Society, gave evidence of such just and liberal views. We now publish this article, in hopes that to some of our readers, at least, it may prove of advantage. We believe that the study of this language should be neglected by none who propose to enter upon Missionary efforts in Africa, and that to all travellers in that country, a knowledge of it is of the highest importance. We trust, that it will receive special attention from the Directors of the African Mission School Society. The Arabic, it is well known, is in common use as a written language in the immediate vicinity of the Colony of Liberia.

To the Editor of the Wesleyan-Methodist Magazine.

If you should think any of the following observations worth preserving, they are at your service.

Should any person, under the direction of your Body, ever think of proceeding to Palestine or Egypt, one of his first previous objects should be to acquire the Arabic language. This is neither a short nor an easy work; but I apprehend you do not want only what is short and easy. On the contrary, your envoy must be a man of industrious habits; one who not only wills the end, but wills the means; one who will not spare pains, but desire in every thing to do too much rather than too little. It will be a great advantage to him if he is acquainted with La-

tin, if it is only that he may use the *Lexicon* of Golius. The advantage of this *Lexicon* is, that it gives all the derived forms under their respective roots; which has an excellent effect upon the learner, by obliging him to be familiar with the forms. *Richardson's Arabic Dictionary* is very useful, as containing words which are not in Golius, particularly such as are of Persian or Hindostanee origin. But in the point just mentioned it is very inferior; and also in another point of considerable importance, which is, that, as far as I recollect, it affords no means of discovering the vowels of the aorist, a deficiency which would be paralleled, by imagining a Latin dictionary which should give none of the preterites of verbs. A man who is at his ease ought to have both *Lexicons*; but if one only can be had, the first is much to be preferred.

The best Grammar I know of, is that of *Sylvestre De Sacy*; and it is particularly valuable for its observations on the African Arabic. But if its being in French should be an objection, I apprehend, from its size, and the reputation of the author, that the Arabic Grammar of Dr. Lumsden is the best in English, though I am not acquainted with it by personal examination. It may appear to be an odd way to measure the goodness of a grammar by its size; but I do not believe any thing short can teach Arabic; the evidence therefore is, at the least, negative. Ten years ago I began with *Richardson's Grammar*; and if I had never had any other, I should have been beginning yet. It may be a good abridgment or digest, but it will do nothing for a beginner. Instead of following after abridgments, the learner should be anxious to know all that can be said, however tedious it may appear; and he may depend on it, he will find it the shortest way in the end.

The beginner has no occasion for any book but his Grammar; nor will he, till he has gone through it. He should begin by reading the part which relates to orthography twice, or oftener if he does not find himself tolerably master of it. From the very first, I advise him to copy the letters and the examples which he reads; and to continue the practice of copying all he reads ever afterwards, or, at all events, till he has become in a great measure master of the language. This not only familiarizes with the character, but has a powerful effect in producing

attention to minutiae, which, after all, are of great importance. By preserving these copies, he will be surprised to find how far he will sometimes go back to correct an error. It is clear that in the beginning he cannot understand what he writes; but he will pick up an observation on the meaning where he can. He should attend also to writing well, and practice from the beginning a bold black hand. For this purpose he must have a friend to show him how to make a pen of a reed; and all the rest may be done by copying. For a large bold hand there are beautiful copies in the title-pages of the Arabic Bible, published, I believe by the London Bible Society. Many Europeans speak a little Arabic, but few write it legibly. And the Orientals, as is natural where printing is not used, attach great importance to writing well. I doubt whether any Oriental would think of ill-treating a man who wrote a fine hand; it would carry with it the same kind of claim to civil treatment, that being what is denominated a gentleman does in Europe.

In this orthographical division of grammar, there is one most complicated part, which is the permutation of letters. It is quite impossible for a learner to master this by any thing but practice. He must read it, however, and understand as much of it as he can, that he may know where to refer when he meets with the rules reduced to use. When he comes to what are improperly called the Irregular Verbs, he will find these rules of permutation in full action; and then he must go back to them. And in fact it will be universally advisable, that when the learner finds any thing which he cannot comprehend after a reasonable degree of effort, he should mark it and pass on; and either from some future passage, or on a second reading, he will generally break through his difficulty.

When he has gone through the orthography, he should proceed to the parts of speech; and when he has got through the thirteen forms of verbs, and the thirty-one forms of the plurals of nouns, he may say he has done something. And after all, this is only terrible in appearance. It is nothing, when taken quietly and steadily. It would be in vain, however, to try to impress the whole on the memory at once. This can only be done by frequent practice, and above all by the habit of writing what is studied, and attending scrupulously to correctness.

As the learner advances in the grammar, he will obtain some glimmering of the sense of the words he meets with; and by the time he has got through the forms of speech and the syntax, he will find that he has considerable insight into the construction of many of the sentences before him.

When the student has gone through all this, he should begin the whole over again, attending particularly to whatever he did not understand before, and when he has done this, if his grammar contains an account of the system of the Arab grammarians, he will find it useful to go through it; but without insisting on impressing it much farther on his memory, than to be able to know where to refer when he finds any part of it alluded to.

When he has done all this, if he has been careful to sift the examples as he proceeded, he will be fit to begin to read with a dictionary. And here he will best consult his own advancement by applying resolutely to read something of which he has no translation. But with this limitation, he may read any thing that suits his fancy; and by changing the subject, and reading whatever he finds pleasantest and easiest, he will find his interest best sustained, and his progress greatest. His mode of study should be, by first copying the Arabic without the points, and then adding them according to his judgment. If he does this in a book, and not on loose sheets, he will find great advantage in being able to go back and revise.

Every one knows that the points are the vowels; and there have been great disputes upon the subject of them, particularly in connexion with the Hebrew. It has been asked, whether a man should read *with or without points*? The simple answer to which is, that he must read with points till he can read without. I remember seeing the manuscript sermons of an old collegian, who was in the habit of writing without vowels. Now if a foreigner, an Arab for instance, wished to read these, how must he proceed? Clearly, by learning to read English with vowels, till he had familiarity enough with the language, to know what was meant without them. And if it should ever become the fashion to write all English in the same manner, which would be a case like what exists with respect to the Arabic, the same course would still be to be pursued. Some people suspect that there must be great obscurity where the vowels are not written; and

they instance our English words, *ball, bell, bill, boll, bull*, &c. But they forget that the Arabic is constructed to suit the fact, and that there *are* no such words. It may be doubted, whether in the whole of Arabic literature, there are ten passages where the sense is substantially obscure for want of points. A Roman would perhaps have thought that English must be very obscure for want of the variety of terminations, which his own language was accustomed to employ. It is true that *equivokes* may arise; but it is part of the business of a good Arabic writer to avoid any obscurities which might arise from the absence of points, as it is of a good English one to avoid any obscurity, for instance, from the termination of the verbs in different persons, being in the greater number of instances the same. Besides this, wherever there is likely to be an obscurity, the Arabs add a point, which settles it; but this perhaps does not happen once in a page. The Koran is the only book which the Arabs point; which they do as a token of respect for its integrity. An Arab would think it as absurd and needless to point a common book, or a letter on business, as we should do to write "Mr." at full length. The truth is, that the language being, as was said before, constructed for the fact, there are a thousand ways in which obscurity about the points is evaded and prevented. In short, there is perhaps no language upon earth in which any given thing may be written with more certainty and precision. If an Arab has occasion to write a strange name, or any other thing which may require explanation, he adds the points, and no where else. I trust no Arabic student need be troubled for half an hour, with what seems so much to have divided Hebraists: though at the same time it would be impertinent in me to affirm, that the cases are parallel. If there is any question to be debated about the sense of a passage as conveyed by different modes of pointing, the points would be the best possible formula for debating the question under, even if they were allowed to be altogether an invention of yesterday. If the question is, whether such and such a pointing is to be adopted upon the authority of certain pointers, that is indeed a very different one: but the abstract utility of the points does not appear to be affected by it.

When the student is able to distinguish at sight the nature and derivation of the greatest part of the words which he meets with,

—when he can say, ‘This is a noun, and this is a verb,’ with tolerable accuracy,—he will be profited by communication with natives; and not before. And to this point, it is imagined, a diligent man, with ordinary talents, may bring himself in about twelve months.

After this period, the student may be supposed to be conveyed to a country where Arabic is spoken. And here he would do best to begin by surrounding himself with servants or others who speak nothing but Arabic, and getting rid, as fast as possible, of all auricular communication with other languages. Nothing promotes the acquirement of a language so much, as being under a necessity of expressing and understanding the things of common life in it. And let the student always bear in mind, that his knowledge is not to be confined to making a parade of a strange hand, and reading a few strange books; but that he is to learn to speak, and write, and think, in Arabic. For this purpose, as fast as he becomes acquainted with a new word, he should look for it in his dictionary; and if he does not find it, he should add it in both parts of his dictionary in the proper place, with a pencil, in the margin. If it is a noun, he should add its plural; and if a verb, the vowel of the aorist. These may, in general, be learned from the commonest Arab, by asking him how to express some sentence which includes them. If there is reason to think that the word belongs to any particular dialect, a remark should be added to that effect. And the same process should be followed with all expressions, and particularly those depending on the force of verbs in connexion with particular prepositions, which either in reading or from hearing, are found to have a sense not noted in the dictionary. The learner will be surprised to see how often and how essentially his progress will be assisted by these collections of his own.

And here it may be useful to guard against what may be suspected to be a great mistake, and to have relaxed many a man’s endeavours to obtain a knowledge of the Arabic; which is, the fancying that there is one Arabic for the learned and another for the vulgar, and that the first is of no use in the ordinary concerns of life. There is, perhaps, no language upon earth which is employed to so great an extent with so little variation. A Mohammedan Negro of the River Sierra-Leone writes what would

be good Arabic at Mecca, with no other variation than a few grammatical errors of uniform occurrence, amounting to about the same number and importance as are charged on that part of the population of London who are, in ridicule, styled cockneys. In point of oral language there is, as might be expected, considerable difference between men of different countries, particularly among the lower classes. A boatman in Egypt does not speak exactly like a fisherman in the Persian Gulph, though each would be intelligible to the other. But a man of learning on the River Sierra-Leone, or at Bagdad, writes equally the language of Goliath and the Koran.

The above mistake may, in a considerable degree, have arisen from acquiring the speaking of Arabic by rote, without examination into the grammatical construction. The language abounds in popular expressions which may be compared to such English phrases as ‘Good b’ ye,’ and, ‘How d’ ye do;’ and which can scarcely be said to be written Arabic at all, and may generally be traced to some contraction or corruption of sound. In these the dictionaries are almost entirely deficient; and as it may be easily imagined that they are very various in different districts, from this may, perhaps, have arisen the idea that there is a vulgar Arabic, which is a distinct language from the written one.

Next to conversation, the most useful exercise is writing and receiving letters. Arabs are always pleased to find a European who can write their language; and there can never be any difficulty in finding occasions for correspondence. The student should preserve the letters which he receives, and imitate their style and ceremonial forms, where he has reason to believe them to be good models.

Of Arabic books, scarcely any will fail to be improving; and the more any subject happens to interest, the more will the mind apply to comprehend the language perfectly. But the student should on no account employ himself in reading translations by Europeans: for this is only learning of the learner. The great authority with the Arabs, with respect to their language, is the Koran. Whatever has its authority can never be bad Arabic. The student, therefore, will do well to have recourse to it for the sake of the language, as well as for the great advantage of

knowing what it contains, and what it does not. I have no hesitation in saying, that if it was my profession to dispute with the Mohammedans, or to live among them, I would begin by making a perfect copy of the whole of the Koran, that no man might ever find me in error on the subject of its contents, or at a loss for such language as no person could find fault with.

After language, it may be useful to add a few remarks on general conduct. We will, therefore, suppose a man in Egypt, which is what I happen to have seen. With respect to his diet, it would be advisable to live low, though not so as to injure himself by sudden change. If a man can abstain from fermented liquors entirely, he will find it produce an excellent effect upon his health. It will give him also an extraordinary consideration with the Mohammedans, who are apt to connect the idea of drunkenness with a European; and I do not know any good reason why a man should object to being well thought of. But he should take care, that, if he professes to abstain, the abstinence is real and entire. For if it is not, servants and companions will always report the truth; and the appearance of duplicity can never profit. If a traveller can also abstain from animal food, I am persuaded he will find advantage from it. I knew a man who lived seven years in India without either; and had better health, and could go through more fatigue than most of his neighbours. But though the traveller should not carry his abstinence so far as this, I do not see why he should not abstain from such meats as the Mohammedans hold in detestation; but whether it is matter of conscience that a man in a Mohammedan country should eat pork, is what every one must determine for himself. The fact is, that the hog is the scavenger of the East; and this is undoubtedly the original cause of the aversion to him. For this reason, a man who feeds upon his flesh, is likely to be looked upon with the same dislike as one would be in England, who should be known to eat dogs and cats. There may be no sin in it; but where a prejudice is founded on motives of decency and cleanliness, there can be no merit in running counter to it. If you are asked by a Mohammedan why you do not eat such and such things, you should reply, because you do not like them, or because you do not consider them to be

for your health, whichever is the truth; and surely there is no offence in this. The difference between an individual who refrains in these particulars, and one who does not, will be, that one will be considered as a person whom a respectable man can ask to sit down and talk to, and that the other will not; and it is for every man to consider which is most likely to promote the objects he has in view.

I would strongly recommend a man not to go to a Mohammedan country with hostile impressions of the Mohammedans in general. He will find that they are, like the inhabitants of other countries, good and evil. A European who, to a conduct generally respectable, should add a reputation for learning, would be certain of being uniformly well treated. The character of the Turks, who are the dominant power in Egypt, in many points resembles that of the English. They are the furthest possible from being malevolent; on the contrary, they are disposed to be friendly and hospitable. But they have a great aversion to being contradicted.

A question of some difficulty may be, how far it would be advisable to assume the Oriental dress. The European consuls endeavour to discourage it. And this they do, because they have a number of disreputable Europeans occasionally under their charge, and the Turks sometimes beat a European of this class when he is in an oriental dress, and pretend it was by mistake. But there can be no doubt that if a man's object is to become familiar with the manners and opinions of the inhabitants, he must assume their dress. There is no use in trying to do it, in a dress which is considered as scarcely decent; and there are many parts of the country where it would be totally impracticable. The subjects of the European powers have, by custom, the right of wearing the white turban; of which a traveller should avail himself. If he should insist upon wearing a blue or a black one, he would only run the risk of being beaten for a Coptic brandy-seller. If he is in Egypt, he should endeavour to procure himself to be introduced by his Consul to the Pasha; which will be the means of ensuring his good reception by other Turkish governors. If the traveller is married, he will find his being accompanied by his wife, will be an assistance to him, rather than an impediment. The Orientals do not comprehend how a

man of respectability can be without a family. And far from there being any danger of rude treatment to a woman, the fact is, that the Orientals are extremely strict in every thing which relates to behaviour to women, so long as they comply with what are considered as the rules of decency. And women who do not, are liable to ill treatment in all countries. The principal restrictions upon women are, that they must be veiled in public, and not walk with men in the manner usual in Europe. If a man and his wife are walking the same way, the woman ordinarily walks first, and the man follows at some distance like a guard. This may not be pleasant; but it is better to wait till the customs of nations on such points alter, than attempt to oppose them. But though the Mohammedans in general have a contempt for Europeans in consequence of their habits of drinking, the circumstance of their having only one wife is evidently considered as a respectable trait in their character.

It appears possible to avoid the danger of the Plague, by removing from the parts of the country where it appears. In Upper Egypt, for example, the plague is rarely known. It may be doubted, also, whether the disease, if met with, is so dangerous as has been represented. If a number of persons are exposed to the infection, it is most probable that it will appear in some of them; but the probability of a single individual escaping, appears to be very great. It has even been doubted whether it is infectious by contact at all; and in particular, it is well known that during the presence of the English and French armies in Egypt, the Turks were seen to plunder the clothes of patients suffering under the disorder, without any ill consequences to themselves. But if it is infectious, washing the whole body morning and evening appears to be likely to prevent danger, and is, besides, of great general advantage. One of the principal disorders of Grand Cairo is the Dysentery. It is said to be brought on by eating unripe figs, which contain an acrid juice. A dose of calomel, administered in time, will, probably, in general remove it. Putting the feet into warm water is also much recommended. The Ophthalmia is a very distressing complaint, and the risk of infection is continual. But its danger is much diminished by the timely use of bleeding, general and topical. The writer of this believes that he checked it several times

in himself after the symptoms had commenced, by frequently introducing pure brandy into the eyes to the greatest extent which could be borne.

The respect paid in the East to European physicians, has been long noticed; and every European is, to a certain extent, expected to act as a physician. It would therefore be important to one who was professedly preparing himself to travel, to possess himself of as much knowledge as possible, both of medicine and surgery. But where opportunities for doing this on an extended scale were wanting, it would still be in the power of an individual to acquire knowledge which would be very useful. What is requisite, is to know how to exhibit some of the really powerful remedies; for of inefficient applications, the Arabs have abundance. Among these remedies, calomel is perhaps the most useful; and one dose can scarcely ever do harm. But care should be taken not to affect the mouth of the patient, a symptom which is easily brought on with the natives of warm climates, and is always viewed with alarm. It might be a rather dangerous experiment, to give a sore mouth to a Pasha.

It is not generally known how much a resident on the western coast of Africa, would be benefited by a knowledge of the Arabic, and of the customs of the East. Few persons know that the Mohammedan Negroes are capable of corresponding on general subjects in Arabic. The writer of this has in possession a letter of nearly forty pages, from the Chieftains in the neighbourhood of Sierra-Leone, in comparatively pure Arabic, upon what may be called political subjects, and displaying a degree of knowledge, very superior to what the natives of that country have been supposed to possess. As an example, it contains a quotation from the *Kamous of Firoozahadi*, the great Lexicographer of the Arabs; and the writer, as a way of displaying his knowledge, concludes with declaring, "that he is no scholar, nor knows any thing of the distinctions between letters," (of different classes, as arranged by the Arab grammarians,) "nor between the active voice and the passive, nor between the preterite and the future, nor the verb, nor the noun, nor the participle." All which is proof that the Mohammedans of the River Sierra-Leone, are acquainted with at least the terms of Arabic grammar. The individual who is believed to have been the

amanuensis upon this occasion, was a Negro of the Foulah country. The same individual was requested to produce some specimens of the books in possession of the natives; and he forwarded a copy, written upon paper, and with ink, which were given to him for the purpose, of which the following translations are extracts:—

In the name of, &c. (invocations as usual.) The aged, the learned, the wise, the beloved, the devout, SHEIK MOHAMMED AL JEZWALY, saith:

“Know, that the knowledge of GOD is divided into four divisions: that which relates to his Essence, and that which relates to his Senses, and the Positive, and the Negative.

“Now the attributes relating to his Essence, are one class; and they are, Existence present, and Existence past, and Existence future, and Non-liability to accidents. [Here follow several pages.]

“And if any one say, Are not these accidents, and is not sensation accident, and is not reality accident, and are not all the other divisions accident?—your answer must be, These are not accident, for they are inherent in substances. Sensation is not accident, for its existence has no reference to different periods of time; and that is one of the properties of accident, for accident is constituted by nothing else but that very property,” &c.

It is evident that this is one of the Arab writers who has had communication with the Aristotelian philosophy; which was, perhaps, as little suspected to have been heard of among the Negroes, as Grammar and the Kamous. On an inquiry being made after MOHAMMED AL JEZWALY from one of the principal Munshis at Calcutta, he professed to recognise him as one of the Literati of the Arabs.

Do not these facts prove that the interior of Africa is in a different state from what is generally imagined? And can it be doubted, that a country to which Providence has already given the possession of one of the finest languages in the world, is destined to have its period of light and knowledge in its turn?

As instances of the information which may be obtained from a knowledge of Arabic, it may be noted, that in African manuscripts from the same part of the coast, the Europeans, or white men, are always called ‘Ychoudy,’ or Jews; and this not by

way of reproach, but as a geographical designation. Now in some of the large sheet-maps of Africa, it is said at a certain point in the interior, "Here is reported to exist a race of Jews;" and at some distance to the East or West, it is said again, "Here it is reported that there is a race of white men." The inference from this is, that these races of Jews and of white men, point to one and the same thing; which doubles the evidence for the fact, that some race of peculiar manners and appearance, exists in the direction pointed out.

PARK relates that he had been shown, among the Negroes in the interior, the Psalms of DAVID, and the *Lingelli la Isa*; which, he says, means the book of ISAIAH.* Whereas, *Injeel Isa* means neither more nor less than "the Gospel of JESUS;" For *Isa* is JESUS in Arabic, as certainly as *Ιησους* is in Greek. After the specimen of MOHAMMED AL JEZWALY being transported across the Continent of Africa, there can be no difficulty in supposing that the Africans may possess copies of the Gospels in Arabic. But it is rather a curious thing that a European traveller should have had them in his hand without knowing it, for want of being aware that *Isa* was Arabic for JESUS.

It is known that the Niger, in some parts of its course, is called *Niel Abeed*, or River of Slaves. But it does not appear to have been observed, that the other name of the Niger, which is Joliba, or Jolaba, also means slaves in Arabic; so that *Niel Abeed* and *Niel Jolaba* are in fact the same thing. The differ-

* Park's First Journey, p. 314.—Al Injeel li Isa, would be "the Gospel by Jesus." But Injeel Isa is more probably intended. Injeel is only "Evangelium" arabized. The words Injeel Isa occur continually in the Koran. The Catholics have a dispute with the Mohammedans on the subject of the name Isa, and charge them with having confounded it with Esau. "Vocat Alcoranus Salvatorem nostrum corrupte *Isa*, pro *Jasuh*, seu JESU, literis pene retrogradis, ac preposterè collocatis, contra omnem Scriptorum tam sacrorum quam profanorum consuetudinem. Et cum sanctissimi fuerint in hoc Mahumeto magistri, Judæis vero Diaboli. Et cum sanctissimum hoc nomen scriptum *Isa*, prout scribit Mahumetus, et Mahumetani, est idem ac *Isa*, permutatâ litera ultimâ, prout tam apud Hebræos, quam apud Arabes solet permutari. Est autem *Isa* Esau, cujus animam scelestissimi ac spurcissimi Judæi fecerunt Magistrelli, in corpus JESU transisse confingunt, eo quod etiam nomen Hebræicum *Isau* aliquatenus cum nomine *Jesu* convenire videatur. *Mura'ri, Refutat. Hebr. Sac. II.*

ence between *Abecd* and *Jolaba* is, that the first signifies simply servants, and the other, slaves as an article of commerce. The first is derived from *abuda* to serve, and the other from *jalaba* to drag along, a significant derivation. Jalib, or as PARK writes it Jelab, a slave-merchant, is from the same root. A Jalib, therefore, is literally "a slave-drover."

The above are examples of the information which may be gained or lost in Africa through the Arabic language, or the want of it. There seems to be no great difficulty in supposing that a man who intends to devote himself to Africa, might find means to prepare himself with a knowledge of the language by passing a few years previously in Palestine or Egypt. If the question was of buying a little more gold-dust or cam-wood, the thing would speedily be accomplished.

There appears to be a great resemblance between the names of places in Africa and in India, where the derivation is not Arabic. For instance, the Niger rises near a place called Sankary; which, with slight variations of the vowels, is a name of frequent occurrence in India. What we call Tombuctoo, the Africans always pronounce "Tambacooto;" the *oo* being pronounced as in *boot*. On asking the officers of an Arab frigate, if this suggested to them any meaning, they immediately replied that it meant "Copper Fort." "Tamba" they allowed to be Hindostanee; but "Coot" they considered as Arabic, and said it meant a fort on an eminence. It is, however, a termination common in India, and not Arabic. Such facts may lead to the suspicion of a communication with some common language; as for instance the Sanscrit. The affinity between the rites of Egypt and of India, has also long been noticed. And the representations in the Egyptian tombs of the Cobra de Capello, or serpent with an expanded head, which is an Asiatic, not an Egyptian animal, and the Indian emblem of destruction, appear to prove that the communication was from Asia to Africa, and not the reverse. Observations of this nature, like those on the fossil remains of animals, will probably end in some remarkable illustration of the early history of mankind.

I have had a former opportunity of mentioning to you, that if you should ever have a student determined to apply himself to the acquirement of Arabic, I should be glad to give him all the

information and assistance in my power. With which I conclude myself

Yours, &c.

A LOVER OF THE ARABIC LANGUAGE.



Africaner, the Namaqua Chief.

In the history of the noted Namaqua chief, Africaner, we have a striking illustration of the civilizing effects of Christian instructions, and of the advantages which the colony has derived from our missions on the borders of the Great Orange river.

Under the Dutch government, and for some time after the English took possession of the Cape, it is well known, that, from the mouth of the Orange river, to the district denominated the New Hantam, including a line of boundary nearly six hundred miles in extent, the whole country was in a state of constant hostility. At this period, the colonists and the frontier tribes lived in constant apprehension of each other, and many of the borderers still alive can unfold tales of horror not exceeded in atrocity by any thing that has ever met the public eye.

I am sorry that I cannot on this subject refer to Mr. Thompson's account of Africaner and the Namaquas, with the same pleasure I have had in referring to some other parts of his travels. He has done justice to the religious character of the chief, but he does not appear to have been acquainted with his previous history; and he falls into a mistake in describing the Namaquas as rich in sheep and cattle, and as passing an easy and unmolested life, except from occasional skirmishes with the wandering Bushmen, till assailed by Africaner within fifteen years of the period at which he wrote his travels.

It appears, from the pages of Barrow, that the colonists had been in the habit of robbing the Namaquas for a hundred years before even *he* visited them. At the period Mr. Barrow was among them, (twenty-five years previous to the period when Mr. Thompson wrote his journal,) that traveller describes them as having been robbed of their cattle, as deprived of the choicest parts of their country, as reduced to a state of dependence by the Dutch peasantry who then dwelt among them; and he gives

it as his opinion, that a dozen of years, and probably a shorter period, would see the remains of the Namaquas in a state of entire servitude.

Africaner was of Hottentot extraction; but he was born within the limits of the colony, and he had a portion of the blood of the colonists in his veins. With his father and several brothers, he lived on the farm of a boor of the name of Pinaar, on the Oliphant's river, and he and his brothers had been employed for many years by the boor, in commandoes against the bushmen and Namaquas. On these commandoes they generally surprised the villages of the natives by night, shot the men, and took the women, children, and the cattle. When these commandoes were undertaken, the practice was for a few of the boors to unite their separate strength, and the principal part of the booty was of course divided among themselves, giving a fractional share only to the slaves or Hottentots who were in their service. There were at that time a few boors in that district, on the colonial frontier, who were noted for the cruelties and murders they committed upon the defenceless natives in these marauding and plundering expeditions, and among these the name of Pinaar was not the least in infamy. His character was a compound of avarice, cruelty and licentiousness, and he had but too many opportunities of gratifying his unhallowed passions. His conduct towards the Hottentot females upon his farm, had long been the occasion of great uneasiness to Africaner and his brothers, and a circumstance occurred about the time that the English took possession of the Cape, which terminated in the death of Pinaar, and forced Africaner and his family to retire from the colony. On expeditions where plunder was the object, Pinaar generally accompanied the party; but when they were not engaged in such serious matters, they were often sent from home under circumstances which confirmed the suspicions to which allusion has already been made. On one of these occasions, Africaner and his brothers refused to obey the orders of Pinaar. Enraged at this act of disobedience to his authority, he seized his gun and levelled it at one of the brothers of the chief, but it missed fire; and when he was in the act of raising it to his shoulder to perpetrate the deed he had before failed to execute, Africaner shot him through the heart.

Immediately after this fatal occurrence, Africaner, with his family and the other Hottentots in the service of Pinaar, fled to great Namaqualand, where he took up his residence, and soon made himself famous by his exploits against the colonists and the surrounding tribes. He carried with him the muskets and ammunition formerly belonging to Pinaar, and he soon increased both by the success which attended his subsequent attacks made upon the boors.

While this formidable chief was filling the borders of the colony, to an extent of not less than three hundred miles, with the terror of his name; and after he had attacked the Warm-Bath, one of our missionary stations, and murdered or dispersed the people; and while he was supposed to be meditating the destruction of all our missionary stations in that quarter, a message sent to him through the medium of one of our missionaries, by Mr. Campbell, who was then in Africa, was the means of averting the threatened evil, and of producing an entire revolution in his sentiments and feelings. The principles of religion, then imparted to the mind of Africaner by this missionary, were afterwards, under the pastoral care of the Rev. Mr. Moffat, matured into one of the finest specimens of the Christian character.

When this singular man was in Cape Town, in 1819, the writer of this article had frequent opportunities of seeing and conversing with him. When people are emerging from savage life to a state of civilization, they are more under the influence of their feelings, and fancies, than sound judgment; and their religious sentiments are often strongly tinged with their former superstitions. But in my intercourse with Africaner, I discovered nothing that could have led me to suppose that he had not been educated by Christian parents. His views of divine truth were clear, rational, and experimental, without one dash of enthusiasm.

His person was about the middle size; his eye and his countenance were expressive of mildness, firmness, and intrepidity; and to easy manners, and an address which was rather prepossessing, was added a conversation characterized with humility and good sense.

While in Cape Town, some notice was taken of him, and the colonial government made him a present of a very handsome

waggon, which is an article of great importance, and of some value, in South Africa. Being congratulated on this circumstance, he replied, with a deep sigh, that it was a great burden laid upon him. "While these things," he added, "will excite the envy of my old enemies, and I have many between this and Namaqualand, every evil which may happen on the border of the colony, will be imputed to Africaner; and there is nothing I more dread, than being charged with injustice and ingratitude."

To appreciate the excellence of these remarks, it should be recollected, that at the time they were made, not more than four or five years had elapsed from the period, that the man who uttered them, was the savage leader of a savage horde, and who, to use his own words, never inquired into the causes of things, nor had one thought beyond his family, his wars, and his cattle.

His natural boldness and intrepidity, the great extent of our frontier, which was open to his incursions, the ease with which he could make a descent upon the colony, and escape with his booty into the trackless deserts beyond Namaqualand, rendered him a formidable and dangerous enemy, and may serve to illustrate the value of his friendship. Immediately after his conversion to Christianity, he sent messages to the chiefs of all the different tribes with whom he had ever been at war, mentioning the change which had taken place in his sentiments, expressing his regret for the blood he had been the occasion of shedding, recommending to them the doctrines taught by the missionaries, and at the same time, inviting them to co-operate with him in putting an end to war, and in establishing a general peace.

I shall close my account of this singular man, by an extract from the journal of my esteemed fellow-traveller Mr. Campbell. Africaner's journey to Lattakoo, and his interview with the Chief Berands, are incidents of too interesting a character to be omitted in this place.

"While halting for a few days at Tulbagh, a town sixty miles from Cape Town, on his return to his own country, Africaner was exposed to a severe trial of temper, which afforded an opportunity of showing his Christian spirit. A woman, under the influence of prejudice, excited by his former character, meeting him in the public street, followed him for some time, as Shimei

followed King David, calling after him with all her might, and heaping upon him all the coarse and bad names which she could think of. Reaching the place where his people were standing by his wagon, with a number of persons whom this woman had drawn together, still following him—his only remarks were—‘This is hard to bear, but it is part of my cross, and I must take it up.’

•At Tulbagh, Africaner took an affectionate farewell of his missionary friend, Mr. Moffat, who was on his way with the deputation, to visit the Society’s stations on the eastern coast of the colony; after which, he was to proceed to Lattakoo, to assist in the mission which had been for some time established in that town. Africaner travelled along the western side of the colony, towards his own country, where he arrived in safety, a few weeks after, to the great joy of his friends at home. This was the first time he had been entirely without a missionary, since his conversion to Christianity. Now, the rule and the religious instruction of his people, devolved on himself. He, being by grace, a humble man, felt it a weighty concern, and saw it necessary to look constantly to God, for wisdom to direct, and grace to support him, in fulfilling the duties connected with his double character of ruler and teacher.

•He continued to labour amongst his people for about a year, when he believed Mr. Moffat must by that time have taken up his residence at Lattakoo. He therefore resolved to pay him a visit, and carry with him, in his waggon, what books and furniture Mr. Moffat had left behind him, at the kraal. This was a long journey across the continent, and a great part of it was over deep sand; but the season encouraged him, being June, which is the middle month in a South African winter, consequently, the coolest season in the year. He reached Lattakoo in the middle of July, 1829, where he received a most hearty welcome from the missionary brethren and sisters there, and he delivered, in good condition, the furniture and books which he had brought with him.

•This kind service was done from gratitude and pure Christian affection towards the missionary. It was indeed, a rare instance of disinterested benevolence, as the journey to and from Lattakoo occupied full three months. He made no boast of it

and looked for no recompense. While remaining at Lattakoo, he conducted himself with much Christian meekness and propriety, and waited patiently till the deputation finally left that city.

“He and his people made part of the caravan for upwards of an hundred miles, until they reached Berands’ Place, which is the town nearest to Lattakoo, in the Griqua country: it chiefly belongs to Berands, an old Griqua chief. The meeting between Africaner and this chief was truly interesting, having not seen one another for four-and-twenty years, when, at the head of their tribes, they had fought for five days on the banks of the Great Orange river. Being now both converts to the faith of Christ, and having obtained mercy of the Lord, all their former animosities were laid aside, they saluted each other as friends, and friends of the Gospel of Christ.

“These chiefs, followed by their people, walked together to the tent, when all united in singing a hymn of praise to God, and listening to an address from the invitation of God, to the ends of the earth, to look to Him, and to him alone, for salvation. After which, the two chiefs knelt at the same stool, before the peaceful throne of the Redeemer; when Berands, the senior chief, offered up a prayer to God. The scene was highly interesting; they were like lions changed into lambs, their hatred and ferocity having been removed by the power of the Gospel; indeed, when the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them in the days of his ignorance, and soliciting them at the same time, to unite with him in promoting universal peace among the different tribes.

“The two chiefs were much together till the afternoon of the next day, when, after taking an affectionate farewell, Africaner, with his waggon and people, set off to the westward, in order to cross over to Namaqualand; and the rest of the caravan travelled south, in the direction of Cape Town, from which they were distant about seven hundred miles.

“On reaching home, Africaner again resumed the religious instructions of his people, and remained constantly with them till his final removal to the everlasting world. How long his last illness continued, we are not informed, but when he found his

end approaching, like Joshua, he called all his people around him, and gave them directions concerning their future conduct. 'We are not,' said he, 'what we once were, savages, but men professing to be taught according to the gospel: let us, then, do accordingly. Live peaceably with all men, if possible; and, if possible, consult those who are placed over you, before you engage in any thing. Remain together as you have done since I knew you; that when the directors think fit to send you a missionary, you may be ready to receive him. Behave to the teacher sent you, as one sent of God, as I have great hope that God will bless you in this respect, when I am gone to heaven. I feel that I love God, and that he hath done much for me, of which I am totally unworthy. My former life is stained with blood, but Jesus Christ hath pardoned me, and I am going to heaven. O beware of falling into the same evils into which I have led you frequently; but seek God, and he will be found of you, to direct you.'

Soon after delivering the above address, he died in peace, a monument of redeeming mercy and grace.

From the time of his conversion to God, to the day of his death, he always conducted himself in his family and among his people, in a manner very honourable to his profession of Christianity: acting the part of the Christian parent, and Christian master. While his people were without a missionary, he continued, with much humility, zeal, diligence, and prayer, to supply as much as in his power, the place of a teacher. On the Lord's day, he expounded to them the word of God, for which he was well fitted, having considerable natural talent, undissembled piety, and much experimental acquaintance with his Bible. He had considerable influence among the different tribes of Namaquas, by whom he was surrounded, and was able to render great service to the missionary cause among them. He was also a man of undaunted courage, and although he himself was one of the first and severest persecutors of the Christian cause in that country, he would, had he lived, have spilt his blood, if necessary, for his missionary."— *Philip's Researches in S. Africa.*

Prospects at the North.

The people of the northern and middle States begin seriously and generally to consider the objects of our Society, and will soon, we have no doubt, give to them universally their vigorous support. Public opinion is about to consecrate the Anniversary of our National Independence to the purposes of charity for the miserable and degraded who are now seeking to abandon a land in which they are aliens, and to plant themselves on the shores of their ancestors a free and Christian nation. What charity can be more appropriate to the occasion? What more acceptable to Heaven? What more conducive to the interests of humanity and the triumphs of our holy religion?

The Rev. Isaac Orr, General Agent of the Society, has recently visited many places in New York and New England, and found the friends of the Society ready to second his efforts and to come forward with augmented energy and liberality to advance the cause. In our number for April, we mentioned the organization of a promising STATE SOCIETY in Albany, New York, and in that for May, published the important resolutions adopted by the STATE SOCIETY of Connecticut.

The New York State Society have since issued a circular addressed to the Clergy of all denominations in the State, from which we give the following extracts.

"For some years past, in many of our churches, collections have been made on the 4th day of July, or on the preceding or following Sunday, for the benefit of the American Colonization Society. During the last session of the legislature of this State, a State Society auxiliary to the American Colonization Society, was instituted in this city. The Managers of the State Society now respectfully request and urge the reverend clergy of all denominations in this State, with renewed zeal to repeat their efforts on the approaching anniversary of our independence, or on the preceding or succeeding Sunday, to make collections to promote the benevolent and highly interesting objects of the American Colonization Society. What other purpose of benevolence can be more interesting to us as Christians, philanthropists or Patriots?—What else can be done that promises such beneficent results?

"Who can think of estimating the good that has already been done by the American Colonization Society. It is not extravagant to say, that the condition of multitudes of our race during the progress of future centuries, may be influenced by the establishment of the Colony of Liberia. Every vessel sent by the charity of the wise and good of this country, with freed black

people to Africa, may carry with it seeds which will spring up and produce fruits of moral and intellectual good for ages to come. In planting that little colony we may hope that a work has been done, "which not years, nor ages, nor time, nor eternity shall undo." The growth of the Colony will facilitate its intercourse and increase its commerce with this country; and consequently diminish the price of the passage from the one to the other. It has hitherto advanced beyond the hopes and expectations of its founders and patrons. Coffee, the produce of Liberia, is now selling in this city.

"We have every inducement to exert ourselves in hastening on all the good expected from the efforts of the Society; and it is hoped that the collections to be made the next 4th of July, will exceed those of any former year.

"The monies to be collected may be transmitted to Richard Yates, Esq., Cashier of the New-York State Bank, and Treasurer of the Society.

Albany, June 8, 1829.

JOHN SAVAGE, *President.*

R. V. DE WITT, *Secretary.*"

We have been favoured with the Report of the State Colonization Society of Connecticut; and such are its merits, that we would gladly give it entire in our pages. But this is not now in our power. After an affecting tribute of respect to the late Colonial Agent, Mr. Ashmun, the Managers thus speak of the Rev. Lott Cary:

"He was born a slave; and like other slaves, he grew to years of manhood without being taught even to read. In youth he had all the vices of a slave, and gave as little promise of that high distinction to which he afterwards attained, as the meanest African in our streets. In an auspicious hour religious truth was fastened on his mind; he believed, and became a member of a Baptist church. Soon after, on hearing a sermon founded on the interview of our Lord with Nicodemus, in the third chapter of John, he determined to learn to read; and he began by learning to read that chapter. By and by he became free; and it was his privilege to say, "With a great sum purchased I this freedom." His size and intellectual capacity made him a religious teacher and a leader; then, and lastly, he became a witness to the eloquence and power of our impetuous Episcopate. But the plan of the American Colony had been projected, and the spirit of the returned towads Africa, and, chiefly by his influence, an African Missionary Society had been formed among the African in the city of Richmond. He was one of the little company who first occupied Cape Montserado. His manly wisdom, his heroic courage, his well-deserved influence over his fellow-colonists, often sustained the settlement, when it seemed ready to sink in ruin. His shrewd sense, and his habits of observation, qualified him

to supply the often vacant place of physician to the Colony. And so strong was the confidence of Mr. Ashmun, in his intelligence and integrity, that he not only made him his confidential adviser, but when compelled by disease to leave the Colony, he entrusted to Cary, without one doubtful thought, the entire administration of its affairs. Such was the man—the noble negro—who died at Monrovia, in November last, in consequence of an accidental explosion. The death of such an individual we cannot overlook as we trace the records of the year, which we are this evening called to review. And while the recollection of his virtues and his intellectual worth, shows us how heavy a calamity has fallen on the Colony in his death, it cheers us with the assurance that the African race, if in its miserable depression it produces such specimens of human nature, will not be wanting in illustrious names whenever that degradation shall cease.”

After stating that only one reinforcement, consisting of 160 select individuals, had been added to the Colony during the year, they observe,

“It is not any difficulty in finding emigrants, which has limited the emigration of the past year to one hundred and sixty souls. Not less than six hundred free people of color, many of them among the most respectable of their class were, a few months ago, seeking a passage to Liberia. The masters of more than two hundred slaves, were at the same time, seeking the same privilege for those unfortunate individuals. Nor is it any difficulty in providing for new colonists after their arrival, which prevents the more rapid progress of the work. Several hundred individuals might safely be added to the colony every year; and a few years hence, instead of hundreds, thousands might be sent there, and provided for more easily than the thousands of foreigners who are landed every year on the wharves of our seaports, are provided for in this land of plenty. The difficulty is simply the want of resources. The funds of the general society were so much exhausted and embarrassed by the extra efforts of the preceding year, that its operations during the year now closed were necessarily curtailed. Interest is felt in the object—an interest, continually extending itself, and growing stronger. Yet how few of those who feel a lively interest in the cause, put their hands into their pockets to contribute for its advancement. How slow a process is it to establish the seemingly natural connection between feeling and action.

“*Tante molis erat Romanam condere gentem.*”

Of the cause of the Society in Connecticut the Managers say,

“In our own State we have to regret that so little has been accomplished that can be seen—so little that can be weighed or counted. The voice of opposition is hushed. Skepticism is put to flight. Distrust is done away. Intelligence begins to circulate. Only one opinion is expressed

among our citizens, and that opinion is unqualified approbation. Yet we find no great substantial results. The report of our Treasurer does not show that increase of the contributions which was desired, nor even that which was expected. The statement of facts and principles which was exhibited at the first annual meeting of the Society, has been published with an appendix of interesting documents, and has been extensively circulated through the state. Yet little has been accomplished. The Board have been unable to secure the assistance of an agent to plead the cause, by word of mouth, before the people; and the consequence is, that the lively interest which actually exists, has been almost inefficient. We will not believe that this shall be so hereafter. We trust the individual friends of this cause will feel not only the greatness of the enterprise, but their own personal responsibility. If the individuals who love and honour the Colonization Society would find out each other, and strengthen each other's hands, if they would bestir themselves to *do* something, a Fourth-of-July contribution might be secured from every town and village in the state; and Connecticut, renowned for its charities, might send out a broad stream of salvation to refresh the thirsty wilds of Africa.

The Connecticut Society also resolved to invite all the Clergy of the State to take up collections to promote its object, on or about the 4th of July.

The Anniversary meeting of the Colonization Society of the State of New Hampshire was held on the 5th instant, and was full of interest. A Committee was elected to appoint local Agents in the towns, and take measures to have the 4th of July celebrated in reference to this object. In the address of Mr. Orr, on that occasion, we find the following energetic remarks.

"The Colonization Society, if it can raise as much money in 50 or 100 years for its noble object, as the Drunkards of our country pour down their throats in two years, will wipe off this foul stain from the garment of Liberty.

"We know that appeals have been made to patriotism and philanthropy, and humanity. But it is to Christians and Christianity we apply, with the best prospect of help.—Say not that Christian Liberty is already taxed to the utmost in benevolent effort. The whole amount raised for all objects of Christian Charity, put together, is not equal to one dollar for each Christian professor. The amount of money raised for these objects, sounds large,—and why? Because it is all reported. The irreligious raise more money, yes, tenfold more; they raise hundreds of millions for their objects; but they leave it to the religious to report it to them. They drink up, and squander the wealth of nations on their lists, but make no annual reports—not only so, but they tax the sober and serious part of community

with the support of their outcasts, made paupers by intemperance and crime, much higher than all objects of benevolence united. Does this seem to be a fiction? Examine it closely, and you will find it to be a fact."

We copy from the Franklin Gazette the following address, from the State Colonization Society of Pennsylvania:

AFRICAN COLONIZATION.

To the Clergy of all denominations in Pennsylvania.

As the Anniversary of the Declaration of our country's Independence approaches, the attention of the Clergy of this city, and of the state generally, is earnestly invited to the request of the American Colonization Society, that they would, at this season, bring the subject of African Colonization to the notice of their respective congregations, and take up collections in aid of the cause. Besides the immediate assistance derived from the contributions thus made, (which the state of the funds of the Society renders very important) much good may be effected by the diffusion of information on the subject, and the excitement of general interest in behalf of the cause. It is therefore hoped that all the clergy who are desirous to promote the views of the Society, will have collections made in their churches on or about the Fourth of July. All contributions for this object will be gratefully received by the Treasurer of the Society at Washington, or by Gerard Ralston, Treasurer of the Pennsylvania Colonization Society, in Philadelphia.

THOS. C. JAMES, Pres't.

JAS. BAYARD, Sec. pro tem. Penn. Col. Soc.



Intelligence from Liberia.

By the ship *Harriet*, Capt. Johnson, we have received despatches from Liberia up to the 22d of April. The death of the Colonial Agent, Dr. RYSDALE, is an event which will awaken the sincerest grief of all the friends of Africa. The circumstances of his lamented decease, as well as those which attended the arrival and early situation of the *Harriet's* company, are described in the following letter from Dr. Mechlin, upon whom devolves the present administration of the colonial government.

APRIL 22d, 1829.

GENTLEMEN: The present communication will convey to you the distressing intelligence that Dr. Richard Rysdall is no more. He died early on the morning of the 19th inst. of an inflammation of the brain, brought on by too early exposure to the heat of the sun, and by a too close and unremitted attention to business before he had recovered from the effects of the

fever. His remains were interred on the morning of the 20th, with all the honours due to his station. The duties of the office vacated by his decease, I will endeavour to discharge to the best of my abilities, until I am farther advised by the Board.

The ship *Harriet*, Capt. Johnson, arrived here 17th March, and landed the emigrants, to the number of one hundred and fifty-five, in good health and spirits. Comfortable shelters had been previously provided for them by Dr. Randall, and they are now well protected from the rains, which have just set in. In about a week or ten days after their landing, they began to have the fever of the climate, and all except two of them have already felt its influence; but they have, with very few exceptions, held it very slightly, and their recoveries have been astonishingly rapid and complete; in fact, I never saw any fever in the U. States yield more readily to medicine than the country fever among the emigrants at the present season.—There have been twelve deaths only, and some of these owe the fatal termination of their disease to imprudent exposure to rain, night air, &c.—two never applied for relief, and of course could not be prescribed for; neither Dr. Randall nor myself visited them, being too unwell to leave our rooms; but their cases were reported to us by my assistant, Mr. Prout, to whose assiduity and attention many of them owe their lives.

Those of the emigrants who are farmers have been sent up to Caldwell, and placed in the Republic there, until the rains shall have ceased, when they will have farms assigned to them. I intend placing them on the St. Paul's, and not on the Stockton; the former being the more healthy situation, and the land better and more easy of cultivation. Such of them as are mechanics, or intend to trade, will draw for their town lots as soon as I can get a sufficient number surveyed and laid off.

You will receive with this several despatches on various subjects, from the late Agent. They never were signed by him; his last and fatal illness having prevented his reviewing them before he affixed his signature, as was his custom.

I have much more to communicate to the Board, but having but partially recovered from the fever, duty compels me to close; but should I by the next opportunity have recovered my health and strength, I will write more fully.

I have the honour to be, Gentlemen, your *obd. Servt.*

J. MICHAEL, D.

Since the arrival of the *Harriet*, a letter forwarded by Dr. Randall in February last, by the brig *Rompe*, Capt. Allen, has come to hand; and as it contains the last opinions of one so accurate in his judgment and eminently qualified for his station, it cannot fail to be perused with peculiar interest.

MONROVIA, COLONY OF LIBERIA, FEBRUARY 16, 1829.

GENTLEMEN: The brig *Romp*, Capt. Allen, of Portland, Maine, being about to depart for the U. States, affords me an opportunity of communicating with you. This will necessarily be limited, in consequence of my having had a very severe attack of the fever; but I am happy to state that I am so far convalescent as to promise myself a speedy restoration to health. This month, although called by those resident here the sickly season, has not, to judge from the few cases of illness that come under my notice, merited that appellation; indeed, I do not know any part of the U. States where the proportion of the sick is not full as great as here; nor are the cases of a refractory nature, almost all yielding readily to medicine.

Since I have been enabled to send the schooner to the *Junk* to bring up lime, the fortification has been rapidly progressing, and I will continue to prosecute it until completed, unless something unforeseen should interpose to prevent it. As soon as I received advices that another party of emigrants was shortly to be expected from the U. S. I commenced making preparation for their reception, by collecting provision and filling the store with trade goods, to prevent the recurrence of the same state of suffering that the emigrants of the last year were exposed to. The *Catharine* is now to the leeward for a load of rice, and will continue to be employed in this service and the transportation of lime for the remainder of the season, so as to prevent the want of that indispensable article during the next rains.

I found it necessary, in order to secure the expected settlers from the inclemency of the rainy season, to put a new roof on the Receptacle at Caldwell, and will also proceed immediately to erect a small building at this place for the reception of such as are not to go to the farming settlements.

The agriculture of the Colony appears to be advancing slowly but surely; but until we can have some staple that will hold out greater inducements to agriculturalists than the cultivation of rice and cassada, but little can be expected. Towards effecting so desirable an object, I intend commencing a sugar plantation this winter, which will give a stimulus to others to pursue the same course, and direct a greater portion of enterprise into a channel which will eventually prove very advantageous to the Colony.

The Commercial prospects of the Colony are at present very promising, and the trade to this place, both from the U. States and Europe, will doubtless increase very rapidly, as the inducements held out to merchants are greater every year.

The Sabbath and day Schools of the Colony, are in a tolerably flourishing state, but the want of a person capable of giving instruction in the higher branches, continues to be severely felt.

Since my last, I have made an interesting exploration of the river St. Paul's, in which I advanced 10 or 15 miles further up the river than has hitherto been done by any civilized being, the details of which will be given in my next communication.

Under date May 6th, Dr. M. writes, that a violent war exists among some of the native tribes in the vicinity of the Colony; and that many of those who would escape from King Boatswain's forces, have taken refuge under the guns of the Cape. It appears that Boatswain's motive in the war, is to make *slaves* to supply vessels now upon the coast. It is impossible to imagine, says Dr. Mecklin, the misery that such a war occasions among the vanquished natives. It has not been unusual for the population of whole towns to die of starvation, their crops of rice and cassada having been destroyed by the enemy.

We have received no letter from Abduhl Rahhahman, but we perceive that he has informed some friend at the north, (under date April 15th) that he has ascertained that his relatives in Teembo are still the reigning family of the country, and is able to receive communications from them in the space of 15 days. "My brother," he says, "is the present King, having been enthroned three years since; and his benignant and placid qualifications endear him to all his subjects." He expresses the deepest sympathy for his children, who are still in slavery in Mississippi, and says, "their emancipation would be paramount to every other consideration." He adds,

"Longevity could not be desirable to any one whose {furrowed cheeks and hoary locks are on the verge of the grave, under the frozen impression that his offspring are still suffering in bondage. 'Tis all—the last, last hope! the prop of tottering age! who, filled with filial piety, could drop a tear upon the dust of their departed sire."—"I have written to Sierra Leone for a more direct correspondence with my brother, and expect a return by express."

Dr. Richard Randall.

We had fondly hoped that he who had so generously and promptly offered himself to fill the dangerous, but important and honourable station from which death had so recently removed the beloved Mr. Ashmun, would have long been spared to aid an enterprise so worthy of his talents, and in regard to which, so much from his abilities was reasonably expected. But it has pleased the Ruler of the world to take him from us; and while we are allowed to weep, it is not for us to question either the wisdom or benevolence of Heaven.

Our lamented friend was born at Annapolis, Md. and his father, Richard Randall, Esq. a gentleman highly esteemed, was for many years, the collector of the customs in that place. Having received his education at St. John's College, Dr. Randall engaged in the study of his profession, with Dr. Reddy, of Annapolis, and subsequently took his degree as Doctor of Medicine at the Medical School in Philadelphia. About the year 1818, he received the appointment of Surgeon's Mate in the Army, and was soon advanced to the rank of Post-Surgeon, but in 1823, he resigned his commission, and commenced the practice of medicine in Washington City. Of the manner in which he discharged the appropriate duties of his profession, one who knew him intimately, observes, "His art was his religion. His benevolence and philanthropy, that no exposure to weakness, no indisposition of body, no sickness or private infirmity, could prevent his efforts to relieve the distressed, and promote the happiness of his fellow beings. To the poor, and the not well able to pay, he was peculiarly attentive, and not unrequently performed surgical operations on them gratuitously, without any other reward than that (which in his eyes was most valuable) of a consciousness of having fulfilled his duty. His friends, taken even to his friends till recently, have come to light in regard not only to his medical services were gratefully rendered, but even medicines and other supplies furnished to the needy and afflicted at his own expense."

But his abilities as a man of science could not remain unutilized, and in 1827 he was elected to the professorship of Chemistry in the Medical Department of Columbia College.

Dr. Randall had, for some time previous to his departure for Africa, been an able and efficient member of the Board of Managers of the Colonization Society. In the various deliberations of this Board he evinced a deep interest, and the opinions which he entertained were early expressed, were manifestly those of a disinterested, patriotic, noble, and benevolent mind. He was always prompt, always cheerful, and ever ready to do the object of the Society, and his ever cheerful and friendly attentiveness, the limitless prospects for the future which his schemes displayed, so engaged the feelings of his patrons and benevolent friends. Not only were those associated with him in the management of the Society, admirably engaged by the amiableness and frankness of his disposition, the candour and liberality of his sentiments, the ardour of his efforts, the energy of his intellect, and the force of his purposes.

"He was" to his associates, immediately as associated with him in his professional duties, and from whose highly interesting notices of his death we have just quoted, "a generous, kindly, well-minded man. Warm, he had a warmth of feeling, which, uncontrolled, would have been enthusiastic, in the ordinary sense of the term, but which it was his habit to, and almost invariably successfully, to control by a sound judgment. The achievements, and talents of a public man, a statesman, and a strong impression on him. He

The hope was cherished, that the medical knowledge of Dr. Randall, would be a sufficient safeguard against that exposure, and those intense efforts which almost inevitably destroy those who are encountering the untried influences of a tropical climate. But the objects which presented themselves in Africa, were too numerous and exciting, and the motives for exertion too powerful to allow due weight to the dictates of prudence. His enthusiastic desire to prosecute successfully the enterprise in which he had embarked, was not to be controlled, and he fell a victim to the influence of sentiments which honour humanity, but which, alas! all must regret, had not temporarily been restrained.

We rejoice in the belief that there is a quickening and undying energy in virtue. The noble minded bequeath to after ages, an invaluable and imperishable legacy, the legacy of their example. The fires which consumed the Martyrs, lighted the church to triumph; the sufferings and sacrifices of our fathers, are to their descendants, among the most precious motives to virtuous action, and we trust that the names of those who have fallen in the glorious work of Africa's redemption, will prove as "way-marks" guiding an immense population on the shore where they perished, to knowledge, liberty, and religion.

OFFICE OF THE COLONIZATION SOCIETY, 2
Washington, June 22d, 1829. }

At a meeting of the Board of Managers of the American Colonization Society this day, Dr. THOMAS HENDERSON presented the following preamble and resolutions, which were unanimously adopted:

Inasmuch as it has pleased Almighty God to remove by death on the 19th of April last, from his sphere of usefulness and duty, Dr. RICHARD RANDALL, Colonial Agent at Liberia—

Be it resolved, That the Board of Managers hereby express their deep sorrow for the death of their amiable and valued colleague and Agent, and that in remembrance of the deceased they will wear crape for one month on the left arm.

Resolved, That the relations of the deceased be assured of the sympathies of the Members of this Board, the more deeply felt because of their personal knowledge of his worth.

Resolved further, That a Portrait of the late Colonial Agent be obtained and placed in the Room of the Board of Managers of the Colonization Society.

Resolved, That a copy of these Resolutions be transmitted to the relatives of Dr. RANDALL, and that they also be published in the papers of this city.



Necessities of the Society.

These were never so urgent as at present. Large drafts have come upon us from the Colony, and it is all-important that our funds should be greatly increased, and that speedily. Without this no expedition can be sent out the ensuing autumn. We therefore entreat every Auxiliary Society to renew immediately its efforts, and every Minister of Christ to take up a collection for our cause. It is particularly requested that all Clergymen who may take collections would communicate their names, and that of the post office at which they will receive the Repository.

